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Note and Comment.

Mrs. May Fleming died at Truro, N.S., on the 24th Oct., at the advanced age of 95 years. She was indeed "a mother of Israel" and had been a widow for thirty-one years.

It is a sign of promise that in France, where the Lord's Day has been flagrantly disregarded there is a growing movement in favor of making the Sabbath a day of rest. The toilers in various departments are demanding a day from labor. They are tired and want rest.

Mr. Hay, President Roosevelt's Secretary of State, was one of the speakers before the World's Peace Congress, at Boston, recently. His most important statement is that religion is the true remedy for war. He traced the history of the country, and promised the active support of the present administration to the principle of arbitration between nations. He held that no time could be more fitting for the gathering of a parliament of peace than the present.

The London Presbyterian notes the fact that by the death of the Bishop of Carlisle the Evangelical party of the Anglican church in England has lost one of its few representatives in the Episcopate. Things are very different now from the position in Lord Palmerston's time when only Evangelicals were promoted. The Presbyterian says: "Dr. Bardsley was a wise and earnest man, if not brilliant or learned, and will be much missed."

The Presbyterian church of the Southern States is this fall sending out twenty-five new missionaries to the foreign fields. They go to China, India, Korea and Japan. The Presbyterian Standard says: "The Southern church is about in front rank now. Shall she not go far to the front? God has wonderfully prospered this people of ours this year in every part of our land. Where can we put the first fruits of firm and flock and factory to better use than in sending Christ to men?" There is food for thought for Canadian Presbyterians in these words.

Rev. T. Fenwick of Woodbridge furnishes us with the following translation from the Montreal "L'Aurore" of November 27: Italy—The Waldensian church has just opened in front of the Vatican, on St. Peter's Place in Rome, a "Home" designed to receive priests who have renounced Romanism, and to prepare them in it, with a view to the evangelization of Italy." Mr. Fenwick adds: Think on the foregoing statement—a Protestant Home in Rome, and opened by the Waldensian church, the Romish has persecuted, at least thirty times! The old proverb; "It is of no use to sit in Rome, and strive with the Pope," is therefore now, no longer true.

The bibulous habits of the British people are undergoing a noticeable change so far as spirits, wine and beer are concerned. Less wine was drunk in the United Kingdom in 1903 than for a decade, and cheaper wines are becoming popular. The decline in the

use of beer and spirits reached its maximum in 1899. According to the British newspapers, the falling off in the consumption of the drinks named is due directly to the impoverishment produced by the South African War. The London Daily News expresses the hope that the downward tendency in the consumption of spirits, wine and beer will prove to be a permanent change in the national habit, and it finds some justification for the hope in the fact that Englishmen are using more of the mild beverage—tea.

Some time ago four men were travelling on an American railway. Three of them conversed freely about the business they represented; the fourth, a quiet listener; and finally one said to this silent partner: "And what house do you travel for?" His reply was: "I represent a wholesale liquor store in New York city. Some people do not like my business. There's lots of money in it, and—lots of danger. Twenty years ago there were nineteen of us started out for the firm I represent well and hearty. We arranged to put into New York every Saturday night, and, after reporting, went out on a lark together. I am the only one of the nineteen left; the others, every one them, were killed by the liquor we sold. I tell you, gentlemen, there's lots of money in it, but lots of danger."

A recent article in the New York Christian Work sets down profanity as one of the common vices most characteristic of Americans. The unflinching comment of non-Americans is on our reckless profanity. The American notes of Rudyard Kipling constantly set forth the fact that the average American seems incapable of getting through three sentences without using several oaths. From the smallest street gamin who indulges in the bad language of his elders, to the young woman fresh from boarding school, the evil of reckless and frivolous profanity is prevalent to an extreme beyond that common to most nations. It is to be feared that the vice of profanity is about as rife in Canada as in the United States.

The South Western Presbyterian says the Pope's order as to church choirs is to be put into effect in the United States at once. Effort was made to modify it somewhat, and journeys were made to Rome in connection therewith. The order was inexorable, however. All women singers will be dispensed with. The Gregorian chant will take the place of the florid music so much used in the past. Archbishop Farley's musical commission says, in part, "The music must be such as not to attract to itself the attention of the hearer, so as to become a source of distraction from the divine service to which it must be entirely subservient as an aid to devotion." It further says, "Only those are to be admitted to form a part of the church who are of known piety and probity of life, and by their modest and devout bearing show that they are worthy of the holy office they exercise." Wherein are some good suggestions, which Protestants also would do well to heed.

In Ireland "Clericalism" is considered as the bane and the curse of the country. Not only are the Protestants bitter against it, but Irish Romanists themselves are now publishing more bitter attacks on the Clericalism of the Catholic church and priesthood than anything that ever emanated from the Press or platform. The Protestants think that they could live in peace and amity with their Roman Catholic neighbors if they would live as neighbors to them. But the "Catholic Association" forbids all good neighborhood towards Protestants. Boycotting and exclusive dealing divide them one from the other as by an iron wall of sectarian hatred and strife. And the Roman Catholic clergy of Ireland are blamed by prominent Roman Catholic writers as being the cause of this condition of things which prevents Catholics and Protestants being neighborly and friendly in their attitude towards each other.

The Christian Observer mentions the following interesting facts: "In the Pension Office at Washington, there are one hundred and fifteen employes between the ages of seventy and ninety. Many of them are, of course, unable to render effective service, but the Government recognizes its duty, and continues their salaries. There are in all more than five thousand supernannuated clerks in the various government offices. Having spent their lives in the routine work of the departments, they can do nothing else in their old age, and the Government provides for them." Then our contemporary "points a moral" by asking this pertinent question: "Can the Presbyterian church afford to treat its veteran ministers, who are no longer able to preach the Gospel acceptably, with less consideration and justice? The Church should set an example to the civil authorities, not lag behind them." Such a question should give "sober second-thought" to professing Christians who begrudge, or wholly neglect to pay, their contributions to the benevolent funds of their church.

We find in an exchange the following account of the famous Hindu ascetic, Swami Dharmand, who has recently become a convert to Christianity; Formerly he held so high a position among the leaders of Hinduism that even Brahmins took a low place before him. The common people looked upon him as "most holy," he having visited 230 sacred shrines during his various pilgrimages. His first impressions favorable to Christianity arose from hearing a missionary sermon upon the text, "I am the true vine." In order to be sure that he understood the Scriptures, he gave himself to the study of Greek and Hebrew, and before accepting Christ made also a thorough investigation of the claims of Mohammed. The result of seventeen years of close application to this one pursuit is seen in his open avowal of the Christian faith. His act has made a great stir among the people who appreciate his character and have revered his attainments. His example reaches millions who would never give a moment's attention to a missionary from England or the States.